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Great Britains Call
K T O
REPENTANCE.

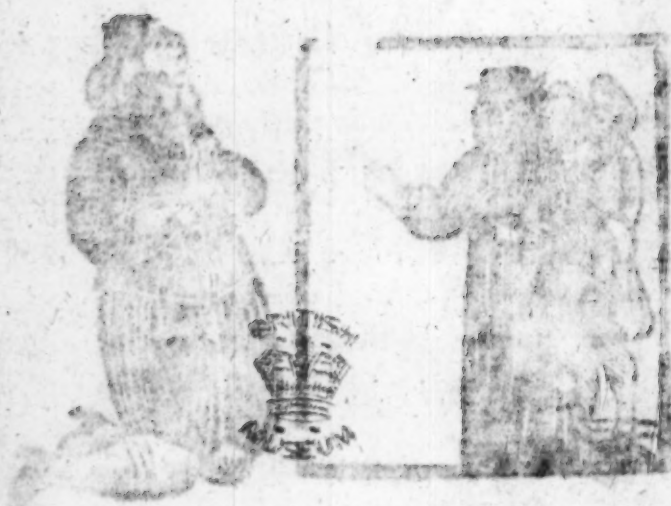


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L O N D O N,

Printed by E. Miller, for P. Brooksby, J. Deacon,
J. Blare, and J. Back.

TO
REPRESENTANCE



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LONDON
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Great Britains Call
T O
Repentance:
O R,

A Seasonable Exhortation, to a Speedy Reformation and turning from these crying Sins of our Age; as Swearing and Prophaning the Name of God, and making a Sport and Game of his Sacred Word, and Ordinances, lest his Vv^rath should wax hot against us, and instead of shaking his Rod, like a Father, he should bring upon us that Desolation which the poor Island of *Jamaica* now groans under.

Therefore let us Speedily Repent, for what can we expect, since we have Sinned as well as they?

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Great Britains Call
TO
REPENTANCE.

MAny and Grievous are the crying Sins of our present Age, amongst which the Prophanation of the Sacred Name of God is not the least: For, First his Name is taken in vain by the abuse of his Word, in curious and fruitless prating of it. Therefore one must never talk of Gods Word, but that he may bring some Glory to God, and some good Edificat on to Men. As the Apostle saith, Jude 20. *Edifie one another in your most holy faith* Unless this be our Scope, when ever we take Gods Word in our Mouths, to build up one another in Godliness, we pervert the Word of God, and take his Name in vain.

Secondly. Gods Word is polluted by us, when we speak of his Word in Mockage, after a jesting and Scoffing manner. As those did of whom Peter speaketh, that derided the Doctrine of the last judgement: Ho, say they,
where

Where is the Promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the Creation. 2. Pet. 3. 4. When will his coming be? As if they should have said, We hear a large discourse, and here is much ado among these Preachers now a days, about the great and fearful day of Judgement, wherein (as they say) all Men must be called to account for their works; but where is this glorious appearance? What danger come h by their terrible threatnings? What profit hath any by their large Promises? And thus because God doth not presently pass Sentence, and execute it, by casting the Wicked into Hell, and by receiving the Godly into the Joys of Heaven, foolish vain Men, that have no Faith, make a Merriment and a Sport to laugh at this Doctrine. So in **Isaiah**, because he told them of Death, the Atheists fell to mocking: Come, say they, if we must dye, then let us take our Pleasure while we may: Let us Eat and Drink, and be Merry, for to morrow, Soul and Body, and all must come to nothing; we will ply it while the time serveth. And thus these Irreligious beasts cast off all the Exhortations of the Prophet, by Jestings and Scoffing.

So, many lewd Persons in these days are ready to abate the Words of Christ, (where he saith, if one give thee a blow on the one Cheek, turn to him the other also) to deride Christians,
and

and to disgrace Christian Patience. Oh shameless Persons! will not the Reverence of Christ scare them from the abuse of such Words, as he with his own Mouth uttered? These be the Words of God, Spoken and penned by the wisdom of the Holy Ghost, for the direction and instruction of his Children; not for every profane Swaggerer and Drunkard to vomit out of his filthy Mouth, to move laughter with them. And this is a common thing amongst fantastical Companions, that desire to be thought witty and conceited; that if any place of Scripture serve their turn, to gird or quip one another, or such like purpose: They had rather God should lose his Glory, and Gods Word the Grace and Authority of it, than that they would lose their Jest. And thus that which God appointed to edify their Souls in Godliness, they pervert to stir up themselves and others, to Foolish, Wicked and Prophane Laughter.

So thirdly, The Word of God is abused in a most most gross and notorious manner, when one brings it in the defence of any Sin, Error, or Heresie. Which is to presume to wrest Gods weapons out of his Hands, as it were, to wound him with his own Sword. This is as greivous an abuse of the Sacred Word of God, and as Hurtful and Mischievous as Swearing. Thus the Devil did most damnably profane Gods Word, that it might seem to agree with his devillish Temptations. A 3 So,

So let wicked and voluptuous Livers, that spend all their time and labour in pursuing vain and fond Sports and Games, and such foolish and fleshly delights, as make them no whit more Serviceable to God, or the Commonwealth, or apt to do good to their own Souls and Bodies, or any Mans else : Let such men (I say) be reprov'd, and told, that this kind of living is not allowable, it will not hold out before God ; Man was made to Glorify God, and to do good unto Men, not to seek pleasure to his Flesh, and live idely in the World ; and therefore they must repent and amend ; you shall have an excuse strait, Gods Word must be brought as a defence ; they do not break Gods Commandments without warrant out of the Scripture. if you will believe them. What (say they) will you have a Man live without Delight? Do not you allow Recreation? Why the Scripture doth afford a Man Recreation ; and then a number of places must be brought in for Recreation, to maintain their voluptuousness. But, (vain Man) doth not the Scripture command a vocation, and the Recreation as an help to further us in it? Now if one may ask you that stand so much for Recreation, what is your Occupation? What fore I travel is it that wearieth your Body? What earnest study troubleth your Brain, that you must have so much refreshing, and so much Recreation? It must be some very painful Labour, that needeth

needeth so much rest to make you able to perform it. It is a sore labour indeed, for it is the service of Lust and the Devil, two hard Masters. But this turning of Recreation into a Vocation, or a Vexation rather, it is not allowable by Gods Word; how darest thou then be so impudently audacious, as to rob God of his treasure to maintain thy filthy Lust, and defile his Holy Word, by defending thy unholy practice.

So likewise come to a Covetuous Person, rebuke him for his Cruelty and Oppression, shew him that the love of the World is enmity to God, and that Covetuousness is Idolatry, then comes in this place of Scripture, which must salve all: What, hath not God commanded a Man to labour in his calling? Doth not God say, **He is worse than an Infidel that prohibiteth not for his Family?** And so all must go under the good name of Husbandry and Thrift, and Providing for his Family. But consider thou that standest thus for thy labour, God will have thee labour, but not to serve thy self, and thine own Lusts in thy labour; take pains in thy calling, but hurt not thy Neighbour by it, provide for thy Children, and lay up, but withall lay up thy treasure in Heaven especially, and provide to bring them up in the fear of God in some Christian Vocation. First provide that they may be Christians, and then thou hast well provided for them. Store up mercifull works; for if we be Righteous, Merciful, and Lead,
our

our Seed shall enjoy the blessing. Thus God will have one labour with Godliness, and provide so for his Children, as that he must also provide for his own Soul.

So come to Angry and Passionate Persons, they likewise can have something to say for their sins, and that out of Gods Word, when they have broken out into foolish and unadvised Passions, tell them, this is nought. Anger re-
sisteth in the bosome of Fools, and the wrath of Man falsifieth not the Law of God, Eccles. 7.
11. Oh, but I pray you doth not St. Paul say, Be angry and sin not? James 1. 20. It is true. But if thou wilt be angry without sin, be angry first with thine own sin, begin at home, and condemn the folly that is in thine own Soul, or thine anger is not Holy and Spiritual, but Devilish, Fleshly, and Carnal. So, almost in all other sins, there is scarce any sin so bad, but ungodly Persons will stand in defence of it; and if they can snatch a few words out of the Scripture, and turn them violently from the true sense thereof unto their own lust, they count this a matter of great VVirtue; but in truth it is a great VVickedness, and a damnable profaning of the Name of God. When one can wrest and ha'e together many places, and say much for his sin, it is not a Note of more Wit, but of the more acquaintance with the Devil; for their Tongues is set on fire of Hell, and blown by the stinking breath of Satan.

And

And when they have said all they can, they have made their sin more grievous, their heart more hard, and themselves more cursed, in that they have done nothing all the while, but dishonoured God, to make him a pattern of wickedness, and his Word a Sword for Satan.

Now the best Medicine to preserve us from all sins and abuses of Gods Titles, is set down in Deut. 28. 58. **Fear the Glorious and Fearful name of the Lord thy God; fear it so, that you name it not, nor think of it, but with great Reverence.** For, if one be audacious to take Gods name in his Mouth, without fear and due regard, God will lay plagues upon him, and those not short and slight, but sore and grievous, of long continuance and great duration; but if one tremble and fear before the Lord, he shall never abuse his name.

The

The Pious Christians Mournful Lamentation: In a Copy of Verses on the Sins of this Present Age.

Tune of Troy Town.

MR thoughts are in Confusion hurl'd,
mine Eyes like Chr^{ist}ial Fountains flow,
To see the most ungrateful World,
who will not here her Duty know,
But in a sinful course run on,
Against the Laws of God and Man,

The ten Commandments Men break;
nay, sport and droll upon the same,
But those that do these Measures take
let them repent and blush for shame,
It is not safe thus to deride
That word by which we must be try'd.

Some makes their bags of Gold their God
and own no other Leity

And

And while the Lord he shakes his Rod,
 they shut their Eyes and will not see,
 But violates that Righteous Law,
 Which should keep all the World in awe.

Some do profane Gods holy Name,
 and others break the Sabbath day,
 And some with blood their Conscience stain
 alas! alas! what shall we say?
 These sins do for loud vengeance cry,
 To that great God who sits on high.

Young Gallants scoff at sober Men,
 and likewise pure Religion here,
 But oh! how will they tremble when;
 before their God they shall appear?
 Therefore this day repent with speed,
 For sure we never had more need.

Our crying sins have been the cause,
 of all the troubles of the land;
 Yet still against Gods Righteous Laws,
 we do in sad Rebellion stand;
 O let us now Repent with speed,
 For fare, &c.

Thus God which sits Enthron'd above
 hath many signs and wonders sent, As

(12)

*As careful Messengers of Love,
to call the Nations to repent ;
O let it then be done with speed,
For sure, &c.*

*Lord keep us from that dismal state,
that sudden frightful sad surprise,
Which poor Jamaco felt of late,
which now in desolation lies ;
O let us then Repent with speed,
For sure, &c.*

*While they were in there sinful Mirth
and did there wanton Pleasures take,
The vast Foundations of Earth,
the Lords Almighty hand did shake ;
Therefore let us Repent with speed,
For sure, &c.*

*While lofty Buildings down did fall,
to save their lives poor hearts did strive,
Yet some was dash't in pieces small,
and others swallowed up alive :
Let us therefore Repent with speed,
For sure, &c.*

*We felt the Symptoms of the same,
altho' no harm at all was done ;*

O let us praise Gods Holy Name,
 and let our Eyes like Fountains run,
 With true Repenting Tears with speed;
 For sure, &c.

Let us with thankful heart express,
 his tender mercies Night and Day,
 For we, alas, must need confess,
 that we have sinn'd as well as they;
 Let us therefore Repent with speed,
 For sure, &c.

How Good and Gracious is our God,
 to we poor Mortals here below:
 He like a Father shakes his Rod,
 yet loath he is to strike the blow,
 O let us then Repent with speed,
 For sure, &c.

To punish us our God is loath,
 in hopes we will in time return,
 Yet who can stand before his wrath,
 which will like flaming fire burn,
 If that we don't repent with speed,
 For sure, &c.

The Nations round us bleeding lye,
 the sword is drawn and thousands slain,

(14)

*And none but our great God on high,
knows when it will be sheath'd again;
O let us then Repent with speed,
For sure, &c.*

*If we our sins would wash away,
by showers of true Repenting tears;
And strive Gods Precepts to obey,
he soon will expiate our fears;
Then let us all Repent with speed,
For sure we never had more need.*

F I R S T.

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